

Examination
In every one, for the wor-
thiness of the Lords Supper.

FIRST,
Delivered in a Sermon, preparatory
to the Sacrament, in the Church
of *Martins* in the Fields.

By *Daniel Cawdrey*, Preacher there.

Now published for the Inhabitants
there, and for the publick good.

ALSO,
A short *Catechisme* drawne out of
the same, for the instruction of
the meanest capacity.

The Second Edition.

*1 Sam. 3. 40. Let us search, and try our wayes, and
turne unto the Lord.*

LONDON,
Printed for *Thomas Walkley*, and are to
be sold at his shop, at the signe of the golden
Ball and Maier, in St. Dunstons Church-yard, 1648.

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To the
Indifferent Reader.

All Ignorance is a fruit of
affected Knowledge, so no Ig-
norance is more dangerous
then that of Religion, and the
necessary Principles thereof;
rendering all the Services of God both un-
fruitfull to men, and unacceptable to God:
that good intentions for ever men may pre-
vail, Solomon hath told us, Without
knowledge the mind is not good. And
God himselfe hath said, My people are
destroyed for lacke of knowledge,
Ios. 4. v. 6. This Sermon was at first
preached as a Preparatory to the Sacra-
ment of the Lords Supper: without Affec-
tation of any thing, but the Glory of
God; and the Good of the Hearers. It is
now upon the request of divers, published
in the same plainnesse it was preached;
because it containes any new Notions,
which may not every where be found in
books of this Subject; but because per-
haps it will present the same Practicall
truths in a shorter view, and clearer me-
thod.

12

The Epistle.

thod. The same Sermon is also changed into another shape, viz. into Catechistical Questions and Answers for the understanding of the simplest, and weakest memories. The use whereof may be, by working a more distinct knowledge in them, the principles of Religion, not only to them to undergoe that Examination which is intended, and somewhere begun but also to prepare them for the Receiving of the Sacrament it self; if they do but bring their lives up to be suitable to their knowledge. And I suppose the labour will not be lost, which is bestowed upon either or both. The Sermon at large may serve to give light to the understanding of the Catechisme: and the Catechisme, learned and meditated on, will strengthen Memory in the matters of the Sermon. My counsell (Reader) is, that thou wilt be pleased to read them often over, and compare them together; and let the Author have thy prayers, no further then they deserve thee good. So commending them and thee to the blessing of God, I rest.

Thine in the Lord, D. C.

Sch



SELF-EXAMINATION

REQUIRED

For the worthy receiving of the
Lords Supper.

I CORINTH. II. 28.

*But let a man examine himselfe,
and so let him eat, &c.*

THe Apostle in this Cha- 1 The Scope
and Summe
of the Chap.
pter, goes about to re-
forme the Church of Co-
rinth in some principall
parts of Gods worship :

1. In *Prayer and Prophecying*, from
the beginning, to the 17. verse.

2. In the *Sacrament* of the Lords
Supper, from the 17. to the end of
the Chapter.

In the latter of these, (whereof

our Text is a part) the Church of England needs as much, if not more *Reformation* than the Church of Corinth. And that is now the great worke of our *Reformers*, and of the *Ministers* and *Officers* of each Congregation.

True it is, that the Apostle doth not here directly speake to the *Officers* (that he had done Chapt. 5. but yet writing this to the whole Church; it is fairely collected, he meant they should reforme these *Abuses*, though he primarily aimed at every ones *private Reformation*. This that hee might the better doe,

1. Hee discovers their disorder and blameable carriage in their Communion, from the 17th to the 23.

2. Hee reduces them to the first Institution, from the 23 to the 27

3. He declares the danger of *unworthy receiving*, in the most part of the following verses.

4. H

4. He *prescribes* the remedy, in the words of our Text : *But let a man examine, &c.*

In these words there are two *Precepts*, or two *Duties* enjoined: ^{2 The parts of the Text.}

1. By way of *preparation*, *Let a man examine himselfe.*

2. By way of *participation*, and so let him *eate of that bread, and drinke of that cup.* As if hee had said, Let no man *eate, or drinke*, till he have *examined* himself, and when hee hath *examined* himselfe, then let him not forbear, but let him *eate of that bread, &c.*

In the first of these, the *preparation*, the Apostle insinuates the *cause* of their *unpreparednesse* in receiving, to be the want of *self-examination*. If men did but *examine* themselves, either they would *prepare* themselves better, or out of the sense of their owne *present unworthinesse*, they would not *presume* to *eate and drink*, to *increase* their sins and *condemnation*.

3 The Ob-
servation.
Self-exa-
mination
enlarged by
shewings.

The point of Observation is plain-
by this: that, *Self-examination is a*
necessary Duty for preparation to the
worth receiving of the Lords Supper.
Or, *Preparation stands much in Self-*
examination. This that we may the
more clearly and profitably de-
monstrate, we shall proceed in this
method, viz. to shew you,

1. The *Necessity* of this duty in
the word of precept or command,
Let a man examine.

2. The *Matter* of this Exami-
nation, in the word, *Himselfe.*

3. The *Manner* of this Examina-
tion, in the sense of the word,
Examine. *Let him trie, search, ex-*
amine.

4. The *Meanes*, of preparation,
from the consideration of the end
of the Sacrament, which is the re-
membrance of the death of Jesus
Christ. Of these briefly and in or-
der.

2 The Ne-
cessity of it
by foure Ar-
guments.

1. The *Necessity* of Self-exa-
mination, appears by severall
confide-

considerations, expressed or insinuated by the Apostle in this very Chapter.

First, from the former verse, as it stands in relation to this: *He that eateth and drinketh unworthily, is guilty of the body and blood of the Lord; But let a man examine himself, and so let him eat, &c.* where

¹ No preparation without it.

the Apostle seemes to put the cause of unworthy receiving upon the want of examination; as if he would say, If men would but duly examine themselves, they should finde so much matter of humiliation, that either they would not come, or come better prepared. So the Prophet: *Lam. 3. 40. Let us search, and try our waies, and turne unto the Lord.*

Secondly, from the excellencie of the banquet it selfe: It's called the *supper of the Lord*, ver. 20. *the Lords body*, ver. 29. *the body and blood of the Lord*, ver. 27. And who is sufficiently prepared to communicate at this Table? When *Ioseph* was to

² The excellency of the banquet.

goe

go from the prison to the presence of Pharaoh, Gen. 41. v. 14. though they brought him *hastily* out of the dungeon, (as the Text hath it) yet he had so much civility, and good manners, that *he shaved himself, and changed his rayment*. How much greater preparation is requisite when we are to come, not only into the presence, but also to the Table of the Ruler of the whole earth; that is, to the Table of the Lord. Here if ever, that counsell of Solomon is to be followed, Prov. 23. 1. *When thou sittest to eat with a Ruler, consider diligently what is set before thee: And put a knife to thy throat, if thou be man given to appetite*. If thou be a man desirous to goe to the Lords Supper, consider diligently whether thou goest, and what is set before thee; even the Lords Body, the blood and blood of the Lord in a mystery, &c.

3 The Danger of unworthy receiving.

Thirdly, from the exceeding great Danger of unworthy receiving.

ving; which the Apostle largely
prosecutes to the end of the Chap-
ter: The danger is,

1. In the Greatnesse of the sinne of
unworthy receiving, ver. 27. *Hee*
that shall eate this bread, and drink this
cup of the Lord unworthily, shall be
guilty of the body and blood of the
Lord: That is, hee is as well guilty
of the death of Christ, (though not
so much) as *Iudas*, as the *Iewes*, as
Pylate; the reason is, because he pro-
fanes the Ordinance, and the Ele-
ments, of his body and blood, and
so commits a sinne, that caused the
shedding of that blood. And this is
so much the more dangerous, as it is
a sin against that blood, that must re-
deeme and save from sin, if ever we
be saved. *Ye are redeemed by the pre-*
cious blood of Christ, as of a Lambe
without blemish, and without spot,
1 Pet. 1. 19. And who, or what shall
redeeme him, that sins against that
very blood that must redeeme him?
The Apostle speakes of some, that
tread

tread under foot the Sonne of God, and count the bloud of the Testament as an unholy thing, Heb. 10. 29. He speaks it indeed of sinners of another kind, of Apostates; but it is Sacramentally applyable to unworthy Receivers. They do, in a manner, tread under foot the Sonne of God, and count his bloud as an unholy thing, who so unholy come to communicate of it, and profane the holy Sacrament thereof: consider that, how great a sin it is, to eat and drink unworthily, which makes a man guilty of the body and bloud of the Lord: It is, besides, a taking of Gods Name in vaine, for which he hath said, Hee will not hold him guiltlesse, that is, he will severely punish him, that takes his Name in vaine, Exod. 20.

It is a great sin to heare the word of God unpreparedly. Take heed to thy foot (saith Solomon, Eccles. 5. 1.) when thou entrest into the house of God, and be more neer to heare, then to offer the Sacrifice of Fooles, for they know

not

Selfe-preparation.

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not that they doe evil. If so much *circumspection* be requisite when we come to the *House* of God, how much more when wee come to the *Table* of the Lord? And if it be so great a sin to *profane the House*, how farre greater sinne is it to *pollute his Table*, yea the *body and blood* of the Lord? But the danger is further considerable,

2. In the *Greatnesse* of the *Indgement* that attends upon this sin: The *Apostle* is large in expression of it: It is,

a In the
greatnesse of
the judge-
ment: both,

1. *Temporall*, as *ver. 30.* Sicknes, *1 Temporall*
and weakenesse, and death: *For this*
cause many are weake, and sicke among
you, and many sleep: that is, are dead.
Some Interpreters thinke, God
sent the Pestilence amongst the
Corinthians for their *profanation* of
the Sacrament. Little doe men
think that their *unworthy receiving* is
the cause of so much *sicknesse, weak-*
nesse, death, in their Cities, Townes,
Families, Persons. That *Ordinance*
which

which is in its owne nature, an *healing Ordinance*, is made to them an occasion of *sickenesse*: That which is for the strengthening and *life* of the soule, is made to them a *weakening* and killing ordinance of their bodies.

*2 Spirituall,
and eternall.*

2. *Spirituall*, and without repentance, eternall judgement followes upon the profanation of it. Ver. 29. *He that eateth and drinketh unworthily, eateth and drinketh his owne damnation, not discerning the Lords body.* What the Apostle speakes elsewhere of the *Ministry* of the Word, in regard of the effect of it, in those that are saved, and those that perish. *To the one we are the savour of death unto death, to the other the savour of life unto life, 2 Cor. 2. 15, 16.* is also true of this *Ordinance*: To some it is the *savour* of life unto life; to others, that receive it unworthily, it is the *savour* of death unto death: That which should be their *life*, is their *death*, both temporall

orall and eternall. As *wholsome*
food in a foule stomack turnes to the
nourishment of the disease, and
fastens death, which in a sound and
cleane stomack preserves life : Or,
is the same *raine*, falling upon green
living trees, or grasse, quickens
them, upon *deau* ones, rots them;
the same *Ordinances* of God, the
Word, and *Sacraments*, are life and
salvation to *worthy Receivers*, to the
unworthy, *death* and *damnation*.
We read, *Numb. 5. 27, 28.* of the
double effect of the water of *Tea-*
puise; the woman suspected of *In-*
continency, that drank the water; if
she was *innocent*, became fruitfull
after it, if *guilty*, it caused her to
well, and rot, and to be accursed among
her people. The like effects (though
men observe it not) have the *Ordi-*
nances of God upon different Sub-
jects; they make them either *better*
or *worse*, either more *fruitfull*, or
more *corrupt*, and if *unworthy Recei-*
vers,

vers, aggravate their sin and condemn them.

4 If we examine not,
God will.

Fourthly, the *Necessity of Self-examination* appears from the consideration of the *certain and terrible examination of God*, if we will not examine our selves. So the Apostle intimates, *v. 31. If we would not judge our selves, wee should not be judged of the Lord*: But wee are judged and chastened of the Lord because wee doe not judge and examine our selves. Here what God threatens to such secure ones, *Zephaniah I. v. 12. At that time I will search Jerusalem with lights, and visit the men, that are settled on their dregges, and say in their hearts, The Lord will not see ther doe good nor evill: Therefore their goods shall be spoyled, and their houses waste, &c.* A common judgement upon many Families in this Kingdome at this day, perhaps for this sin of *profanation of the Sacrament*, amongst many others.

of a sad storie or parable of the man
that came to the wedding without
his wedding garment. He exami-
ned not himselfe, he escaped the ex-
termination of the Officers of the Fa-
re daily, but not the Master's: The King
himselfe came in to see his guests, and
found there a man without his wedding
garment, and said unto him, Friend,
how camest thou in hither without thy
wedding garment? And hee was
dumblesse: had not a word to say for
himselfe, not so much as a prayer for
pardon, the last refuge of a guilty
person, as *Salvian* speaks. But heare
the man, and tremble: Then the King said
unto the servants, Bind him hand and
foot, and cast him into utter darknesse,
where he shall be weeping, and gnashing of
teeth, *Mat. 22. 12, 13*. What if God
should come and speak those words
in this or that particular unworthy
receiver, that is, ignorant ones, impe-
tent ones, unbelieving ones, &c.
Friend, how came you in, &c. Friend
how came you in hither, without

B

your

your wedding garment? Would not such a *Question* strike many dumbe, and leave them full of terrour and horror, lest he should proceed to say the rest, *Take him, and bind his hand and foot, and cast him into utter darkenesse, &c.* Upon all these considerations, the necessity of Self-examination is evident, and may justly put men upon the next *Questions*, Of what must a man examine And

2 The matter of Examination, fourfold.

2. The Matter of this Examination is implied, in the word, *Hisselfe*. The Apostle doth not say, Let a man examine another, even so as man his Neighbour, then he should have had *Examiners* enough. Which but that there are some who receive *Stewards* of the *Mysteries* of God, to whom it concernes to examine those that come to their *Lords Table*; which they Give holy things to dogs, and and pearles before Swine. But the Apostle is not now speaking to them, but to every private Christian, whom it concernes to examine himselfe, there other

no others: and if he find *himselfe* wor-
 mibly prepared (to acceptation, not
 unto perfection) hee may come, and
 eate and drinke, notwithstanding o-
 thers unworthinesse. The Question
 whereof is, What the Apostle
 meanes by *himselfe* ? Surely, hee
 meanes it of his *Qualifications*, such
 as, in Gods account, render him
 worthy, or fit for the Sacrament.
 And as there are foure sorts of men
 unworthy communicants, viz. the I-
 mpenitent, the Impenitent, the Vnfaith-
 full, and the Vncharitable: So there
 are foure *Qualifications*, which wee
 may call *Sacramentall Graces*,
 which are required to a worthy re-
 ceiver; and those are, 1. Knowledge.
 2. Repentance. 3. Faith. 4. Charity.
 Of these hee must examine, and
 see; which hee must, in some measure,
 find in *himselfe*, or else hee cannot
 be prepared for the Sacrament. Of
 each of these briefly, and in order.

1. Of his *Knowledge*; the want
 thereof the Apostle insinuates to
 others
 B 2
 be
 1 Know-
 ledg of foure
 heads;

be one reason of *unworthy* receiving
ver. 29. Not discerning the Lords
body ; that is, being *ignorant* of the
 nature of the Sacrament ; seeing
 and observing onely the outward
Elements of Bread and Wine, not
 discerning spiritually the *body* and
blood of the Lord, signified, and
 presented thereby. But this *know-*
ledge alone is not sufficient ; it ex-
 tends further, to a *competent* mea-
 sure of understanding of the *Christian*
 principles of *Christian Religion*.
 For, *without knowledge, the mind*
not good, whatever men think
 themselves. *Blind devotion* is no
 ter service of God, no better ac-
 ted than a *blind* sacrifice of
 which was abominable. This *know-*
ledge, as with relation to this Sa-
 crament, may be referred to these
 heads : The knowledge, 1. Of
 2. Of a *mans selfe*. 3. Of *Iesus Christ*
 4. Of the *Sacraments*.

1. Of God in

First, the *Knowledge* of God,
 a confused knowledge, but *dis-*

as God hath revealed him-
self by his works and by his word :
wherein hee hath discovered two
things concerning himselfe : 1. His
Nature, or essence. 2. His Subsisten-
ces, or persons in that essence.

1. His *Essence*, or Nature, what
it is, and how distinguished from ^{His essence} ~~or natures.~~
and all other things ; and so he hath
declared himselfe to be, *A Spirit*,
invisible, immortall, eternall, infinite
in all his Attributes of wisdom, power,
holinesse, justice, mercy, and the rest.
Being not to be conceived of, or
comprehended by any understand-
ing, but his owne. If we make any
shape or resemblance of God, so
much as in our minds, or imagina-
tions, wee make an *Idoll* of God in
our owne braines, and worship our
Sawne fancies. As he that conceives
the *Sea* to have no bounds or bot-
tome, (it's *Chrysostomes* observation
somewhere) conceives better of it,
then hee that imagines it like the
narrow, shallow river that runs by
his

his doore : So the best way to conceive of God, is, to conceive of him as *Incomprehensible*, and to lose our selves and thoughts in that boundlesse, and bottomelesse Ocean of *Being* : And this is the exceeding excellence of our God, that he is not only able to *doe exceeding abundantly*, but also that hee is in his *Being* exceeding, *exceeding abundantly* above all that we are able to *thinke or imagine*.

His Subsistences, or persons.

2. His *Subsistences*, or the persons in that Essence, are as farre above our apprehensions, as the Essence it selfe. How there should be but One, and yet three : Three, and yet but One, *viz. Three Persons, or Subsistences*, and yet but *one God*. That hee is so, wee have evidence in Scripture, 1 *Iohn* 5. 7. *There are three that beare witnes in heaven, the Father, the Word, and the holy Ghost, and these three, are One* : But how this can be, wee cannot comprehend ; God the *Father*, God the

and God the *holy Ghost*, and yet not *three*, but *one* God; all coeternal, and coequal, This is a great *mystery*, to be beleaved, and adored, not to be enquired after any further, than God himselfe hath shewed before us; which while some have gone about to measure by the line of *Reason*, they have lost themselves, and denied plaine *Affirmations* of Scripture. As he that will venture to *know* the Sun by *gazing* too much upon it, loses the sight of his eyes, and is blinded with the greatness of that *light*, whereby others see. But no more of that.

2. The *Knowledge of himselfe*: It ^{2. of a mans} was a word becoming a better *O-selfe*.

As *Prophet*, then that of *Apollo*, *ἑωὶ ἑαυτοῦ*, *Know thyselfe*; and a Precept it is that concernes all men, who if they would study themselves *more*, and others *lesse*, would soone learn to be *wiser* then they are. It may very well seem a *wonder*, that men should know almost all other things, and

yet be very *strangers* at home. But to the point: This *knowledge* of a man *himselfe*, respects him as considerable in a three-fold *state* and condition (*Hee* in this life, beside a *fourth of glory* to come). In the state, 1. Of *Creation*. 2. Of *Corruption*. 3. Of *Grace*: All which are very *requisite* to be knowne of him that would *approach* the Lords Table.

*In the state
of creation.*

1. In the state of *Creation*, the unseeing what hee once was, and comparing it with what he now is, may bewail that great alteration in his *Nature* and condition. In his first estate, man was created after the *Image* of God; which consisted in *knowledge*, *righteousnesse*, and *holinesse*, and was *possessor* of the *favour* of God, and all good things which might make him *happy*. He had a cleare and exquisite *understanding*, his *will* was holy, his *affections* all well ordered: In a word, he was an *earthly Angell*, or an *holy* *man* (as *Chrysostome* speaks of

Paul

t Paul) The favourite of God, the
Lord of all the creatures, &c.

2. In the state of Corruption: ^{2 Of Corru-}
Heu quantum mutatus ab illo! What ^{ption: his}
vast difference, what a strange al-
teration between himselfe created,
and himselfe corrupted? Hee that
we had seen Adam in the morning glo-
riously holy and happie, and ere
evening dishonourably unholy and
unhappy, would scarce have taken
him for the same man. Man being
in honour, and losing his under-
standing, and his holinesse too, is be-
come, not like, but worle than the
beasts that perish. And that in two
particulars:

1. In his unholinesse, and sinfulness. ^{i Sinfulness.}
not only in that he stands
guilty of that first sinne, as being in
Adams loynes (who was a publicke
person) when hee did eat the for-
bidden fruit, but also in respect of
his owne sinfulness; both Originall,
in which is the depravation and cor-
ruption of his whole nature, and
also

also *Actual* finnes, which are the cursed fruits of that *Originall* venome, which would break out into any, into all kinds of *Rebellion*, were it not restrained by the preventing grace of God: who finds not, that *searches* himself, what *blindnesse* and *darkenesse* there is upon his mind, what *weakenes* in his memory, what *perversenesse* in his judgement, what *stubbornnesse* in his will, what *distemper* in his affections, what a *sinck* of sin in his heart, what an innumerable *swarme* of transgressions break out from thence, in his life, in thoughts, in words, in actions: he that examines *himselfe*, shall find all this, and hee that finds and fees all this, will surely be out of love with himselfe, and abhorre himselfe in dust and ashes: Thus in his *sinfulness*.

2 *Misery.*

2. In his present *unhappinesse* and misery, by reason of that *sinfulness*. All evils are flowne out of the basket, all the judgements of God

the Gods store-house of vengeance are
ve let loose upon man, in this conditi-
nto on, to hunt him to eternall destru-
ere ction. All the curses *written*, and not
ing written, are the due desert of every
ha sinner, of every sin; plagues and
an curses in this life, death corporall,
ind spirituall, and eternall, in the other
ha world, are the wages of every sin.
wha Good Lord! how many *thousand*
tem *damnations* does man deserve for
k o his so many thousand sins? He that
me knowes not this of *himselfe*, knowes
rea nothing: he that knowes it, cannot
s, but cry out, *O miserable man that I*
he am, who shall deliver me from this
ad a death? Men, and Brethren, what shall
es a I doe to be saved? This knowledge
wit of a mans selfe is so much the more
lfe necessary; because till a man knowes
insu this *distinctly*, feelingly, experi-
Te an mentally, hee never lookes after the
insu means of *Recovery*, he never knowes
out what need hee hath of *Iesus Christ*,
nts and never can find the benefit, or
God comfort of the Sacrament. In a
word,

word, no man can passe from the state of *Nature*, into the state of *Grace*, who doth not first know himselfe thus *sinfull*, thus *miserable* in the state of *Corruption*: And yet he that would be a good communicant, must examine himselfe of that also, namely, of the *third state* which is,

3. of Grace. 3. In the state of *Grace*: *Examine your selves, try your selves, prove your selves, whether you be in the faith or no: Know you not that Iesus Christ is in you, except ye bee reprobates* 2 Cor. 13. 5. This Sacrament is for such onely as are in the state of *Grace*: It presupposes *Grace* in the receiver, being an *Ordinance* not to begin grace where it is not, but to *confirm* grace, where it is already. Now how a man may know himselfe to be in the state of *Grace*, and how he may try the truth of his graces, *Repentance*, *Faith*, *Charitie* shall be discovered hereafter, where wee have done with the first grace

of Knowledge. Two things are dispatched ; The knowledge of God, and of himselfe : wee are now to proceed to the next.

Thirdly, the knowledge of *Iesus Christ*, who is the only *meanes* to recover us out of the state of *Corruption*, and to bring us into the state of *Grace*, to *renew* us to that glorious state of *Holinesse*, and *Happinesse*, which we had in our first *Creation*, by degrees till he bring us to perfect *holinesse*, and *happinesse* in *Glory*. Concerning the knowledge of *Iesus Christ*, we shall discover what is requisite and competent in three particulars :

³ Of *Iesus Christ* : and that

1. In his *Natures*, the *Divine*, and *humane* nature ; *Iesus Christ* was *God* and *man*, in one person : otherwise hee had not been a sufficient Saviour for us men ; which appears upon this double ground :

¹ In his *Natures*, *God* and *man*.

1. *God* and *man* were *q.d.* fallen out, and at infinite distance, not only as the *Creator*, and a *creature*, which

which difference was before the *Med*
Fall: but also as an *holy* God, and not
 an *unholy* man. Now no fitter person
 son, to make a *Mediatour* betwixt
 God and man, than he that is both
 God and man. As when two friends
 are fallen out, a third man, who is
indifferently a friend to both, is the
 fittest to reconcile them, by his *Inter*
est in both: Jesus Christ is
 friend to God, as God, and to
 man, as man, and so a fit *Mediatour*
 between them: *There is one Mediatore*
betweene God and man, the (God was
man Christ Iesus, 1 Tim. 2.5.

2. He that must be our *Mediat*
our, must both *die*, and *satisfie*: But
 had hee been only *God*, hee could
 not have *died*; had hee been only
Man, he could not have *satisfied* the
 Justice of God infinitely offended
 Therefore that he might die in the
same nature that sinned, and *satisfie*
Justice by dying, hee must be, and
 so hee was both *God* and *man*. And
 thereupon hee is a *perfect, comple*

Medi

the Mediator, able to save to the utter-
 and most, all that come to God by him,
 per *Heb. 7. 25.* Thus in his Natures.

ix 2. In his Offices, intimated in 2. In his
 for the word, *Christ* : which signifies, a. Offices.

and appointed. There were three sorts of
 o men annointed in the old Testa-
 tment, *Priests, Prophets, and Kings*;
 In and all were types of *Christ*, who
 is was annointed with eyle of gladnesse a-
 above his fellowes, *Psal. 45. 7.* even
 in this respect, because all these of-
 fices met upon him, which never
 God was done in any other. Some were
Priests, and *Prophets*, so was *Samu-*
el : some a *Priest*, and a *King*, so was
But Melchisedeck : some a *Prophet*, and a
King, so was *David*. But none but
 only *Christ* was *Priest, Prophet, and King*.
 d the Divines do use to give some reason
 of *Congruity*, if not *necessity*, of this
 n the conjunction of the three Offices,
 is with respect to us. There are three
 and great miseries lie upon us, to be suc-
 And coured and supplied by these three
 Offices ; 1. *Guiltinesse*, and for that
 we

we need a *Priest*, to propitiate for us. 2. *Ignorance*, and for that we need a *Prophet* to instruct us. 3. *Impotence* or weaknesse, and for that we need a *King*, to defend and protect us. But see them asunder very briefly :

1. *As Priest.* 1. His *Priestly* office, typified by the *Priests* of the old Law, whose *Office* was to doe two things for the people : 1. To offer *Sacrifice* for them. 2. To make *Supplications* and *Prayers* for them: The *Priestly* office of *Christ*, is imployed in the same performances : For,

1. To offer
himselfe as
a sacrifice.

1. He offered a *sacrifice* for the people when hee was upon earth, and that was *himselfe*, Hee *Io. 10, 12.* once for all ; hee was both *Priest*, and *sacrifice*, and *Altar* and all : *Christ* our *Passeover*, is sacrificed for us, *1 Cor. 5. 7.* and with that one sacrifice, he hath consecrated for ever, them that are sanctified, Hee

2. To make
intercession
for men.

Io. 14.

2. He also made supplications

his people, partly when he was on earth, *Joh. 17. 9.* and principally now in heaven, *he sits at the right hand of God, & makes intercession for us, Rom. 8. 34.* and he is able to save to the uttermost those that come to God by him, seeing he ever liveth to make intercession for them, *Heb. 7. 25.* not that Christ doth now pray to his Father, as we do, or as he did, when he was on earth, but that partly he presents himselfe as crucified for us to his Father; appearing in Heaven (as an *Advocate*) for us as the Apostle speaks; partly in that he presents our prayers to his Father, and makes them accepted, by the sweet odour of his merits, *Rev. 8. 3.*

2. His *Propheticall Office*; typified also by the *Prophets* of old; and fore-prophefied by *Moses*, *A prophet shall the Lord your God raise up unto you, like unto me, him shall you hear. Deut. 18. 15.* Applied by *Christ*, *Acts 3. 22. 23.* Now the Office of a *Prophet* was to reveale the will

2 As Prophet to teach.

C. of

of God, and to teach and instruct the people. This *Iesus Christ* our *Prophet* did when he was on earth, when he preached to the people, & doth it still partly *outwardly*, by the ministry of the word, and partly *inwardly*, by his Spirit; which is a promise to those of the new covenant, *they shall be all taught of God.*

1 *Outwardly.*

2 *Inwardly.*

3. As King

3 His *Kingly Office*, typified by those *Kings of Judah*: especially by *David*, and therefore he is called *David*, *Hos. 3. 5.* and by *Melchisedeck*, who was *priest* of the most high God, and *King of Salem*, that is, of *Peace*, and as his name imports, *King of Righteousness*. This office of his hath also two parts:--- 1. To *rule* and governe us by the *Scepter* of his word and spirit. 2. To *defend* and protect us from our *Potent Enemies*; our owne *flesh* and corruption, the *world* and the *Divill*. To conclude this *second* consideration concerning the *Offices of Christ*. As these three *Offices* meet all in *Him*

1 *To Rule.*

2 *To defend.*

3. As King

(which fill

(which never met in any other man) so they must all be embraced by us; we must take him as *Preist*, *Prophet*, and *King*, joyntly and together, or we take him not aright. There is no man but would have him for his *Preist*, to *satisfie* for his sin, and to make *intercession* for him in times of trouble; but few there are that like to take him as their *Prophet*, to be taught by him, and yet fewer that will take him for their *King*: They would all be *saved* by him, as *Jesus*, when they come to die; but will not while they live, be *ruled* by him as *Christ*, anointed *King*. But let all men know this, They that refuse to have him *rule* them as a *King*, shall never have him to *save* them as a *Preist*. Take either all his *Offices* together, or none. Consider him,

3. In his *Sufferings*, (and that we goe to the Sacrament to remember.) As hee by his *active* obedience fulfilled all righteousnesse, keeping the

3^d in his sufferings

Law for us, *That the righteousness of the Law might be fulfilled in us, Rom. 8. 4.* So by his passive obedience he satisfied the Justice of God, enduring those sorrowes, and sufferings which were due to us, and without him, had everlastingly fallen upon us. *Hee was* (sayes the Prophet) *a man of sorrowes, Isai. 53*
 3. Himselfe said, *My Soule is very sorrowfull even unto the Death, Mat. 26. 37. 38.* Hee began (sayes the Text) *To waxe sorrowfull, and to be grievously troubled.* Such a measure of sorrow, as made him sweat like drops of blood trickling downe to the ground, Luke 22. 44. Being in agony, he prayed more earnestly: Three times he prayed the same prayer *Father, if thou wilt, take this cup from mee.*: And upon the Crosse he cried with a loud voice, *My God, My God why hast thou forsaken mee?* And a great while thus, *this for us, and for our sins, and can we do less then remember these sorrowes?* Sure wee ought to know

both what our finnes *deserved*, and what he *suffered* for them, or we cannot be *worthy* receivers of the Lords Supper. There remains,

Fourthly, the knowledg of the Sa-^{4 Of the Sacrament}crament, whereof we are partakers, concerning which, there are *three* things considerable.

1 The *Nature* of a Sacrament in generall; which is, *To be a signe and* ^{1 Nature.} *seale of the Covenant of grace.* Now that Covenant of Grace is briefly summed up in those words, *I will bee their God, and they shall be my people.* This is not only *signified*, but *sealed* in both the *Sacraments* to beleivers, by the *Blood* of Christ; that by *two* *immutable* things, *Gods Covenant*, and his *seale*, we might have a *ground* of strong consolation.

2 The *parts* of a Sacrament, ^{2 parts} which are two: The *outward* visible signe, and the *inward* and invisible grace: The *Bread* signifying the *Body*, and the *Wine* the *Blood* of Christ: The *Breaking* of the bread

the *breaking* of Christs body, and the *pouring* out of the wine, the *shedding* of Christs blood: And so there is a *visible representation* of Christ *crucified* before our eyes, to put us in *remembrance* of his death.

3. The *end* and use of it, is partly to *strengthen* and *confirm* our graces, but chiefly, for a *Remembrance* of Christs death: Doe this, as oft as yee do it, in *remembrance* of mee. in this Service, three things are to be *remembered* by us: 1. The bitter *sorrowes* which hee suffered. 2. His excellent *merits*, and the benefits thereof. 3. His infinite *love*, in laying downe his life, and *shedding* his *precious blood* for us; which how they will *availe* to our *preparation* and worthy receiving shall hereafter be considered. And thus I have finished my discourse of the *first Sacramentall Grace*, that is, *Knowledge*; and having been large therein, I shall be *breifer* in the rest. A man must *examine* himselfe,

2. Of his *Repentance*: And the true knowledge of the particulars ^{1. Godly sorrow.} afore specified, will much promote this, especially the knowledge of *himself*, so sinfull and miserable as hee is discovered to be. Now *Repentance*, if it be true, consists of these two parts:

1. A *Godly sorrow* for sin past, arising from the consideration of God ^{2. Repen-} *offended*: this is often to be done, but ^{tance: in} especially before we goe to the Sa- ^{two parts;} crament. The *Passeover* of old was to be eaten with *sowre* and *bitter* herbs, *E. 12. 8.* The *Lamb* was a type of I. Christ, called our *Passeover*; the *bitter herbs* a type of his bitter sorrowes, and the *bitter tast* thereof, a type of our godly sorrow, for those sins that crucified him: *They shal look upon him whom they have peirced, and mourne for him, &c. Zech. 12. 10.*

2. A serious resolution against ^{2. Amend-} and hatred of sin for the time to ^{ment of} come, with a through endeavour of ^{life.} *Amendment*: Both these, (*sorrow* for sin past, and *amendment* for time

to come.) are necessarie parts of *Repentance*; and, without both, *Repentance* is untound. Neither *sorrow* for sin without *amendment*, nor *for-saking* of sin, without a *godly sorrow*, are sufficient. The Scripture sometimes speaks of one, sometimes of the other alone; but then each includes both: sometime wee are bidden to *weep and mourne*, sometime commanded to *amend* our lives, sometime both are included in the Word, *Repentance*: See them together, 2 Cor. 7. 10. *Godly sorrow causes Repentance, never to be repented of*; where *Repentance* is put for *Reformation* of life: which is but one part of *Repentance* in proper speech. *Let the wicked forsake his wayes, and the unrighteous his own imaginations, and returne unto the Lord, and he will have mercy upon him &c.* *Isaiah 55.*
Ver. 7

3. Faith,
 which is

3. Of his *Faith*: this is a grace necessary in every service, as without which it is *impossible* to please God; but especially at the *Sacrament*

ment, to evidence things not seen,
to discern the Lords body and
blood, in the outward Elements.

Faith is the *hand* of the soule, to re-
ceive Christ : *As many as received* 1. The
hand of the
soul.

*him, to them gave hee power to be the
Sons of God, John 1. 12.* What is it
to receive Christ? that's expound-

ed in the next words, namely, *to
them that beleve in his Name With-
out Faith, without an hand, and
what should such a man doe at a
Feast; Faith is more, it is the mouth*

*of the soul, to eate his flesh, and drink
his blood, John 6. 53.* What is it to 2. The
mouth.

eat his flesh, and drink his blood?
to beleve in him, ver. 35. Without
*Faith, without a mouth, and what
should such a man doe at a Feast?*

Faith is yet more, it is the stomach 3. The sta-
mach.
of the soule, to feed upon, and di-

*gest this spirituall food, and to send
it into all parts of the soule, to
strengthen every grace, and to con-
veigh quickning and life into every
part of the New-man. So the Apo-
stle,*

Ile, *I live*, yet not *I*, but *Christ lives in mee*, Gal. 2. 20. A *Christian* is said to live by his faith; that is, upon *Christ* apprehended, eaten, digested, by his faith. Faith then is the stomach of the soule; without faith, without a stomach, and what should such a man doe at a Feast? There is therefore great necessity to examine himself of his Faith. And next,

4. Love.

4. Of his Love, and Charity: And no marvell, for this *Sacrament* is a very Love feast: They had their *Agapes*, their Feasts of Charity, as Jude v. 12. which were usuall after the Sacrament: Feasts to testifie their brotherly Love, and to releive the poore. The Sacrament is nothing but a Feast of Love: here is the Love of God the Father manifested in giving of his Son; the Love of God the Son, in giving of himself; the Communion of the holy Ghost; and the Communion of Saints, full of expressions of Love; and what should a man out of Charity doe

doe at such a *Love-feast* ? Here is
 great use of *Love* : 1. To God the
Father for his great *Love* in giving
 of his *Son*. 2. To God the *Son*, for
 his great *Love* in giving of himselfe
 3. To Men, If God so loved us, wee
 ought to love one another; is a strong
 and reasonable consequence : Yea,
 even our *enemies*, for God and *Christ*
 loved us, when we were *enemies*;
 much more should wee love our e-
 nemies, and expresse it by *Giving*
 if they want, and *Forgiving*, if they
 have wronged us, *Even as God*, for
Christs sake, forgiveth us, *Eph. 4. 32*.
 And now we have done with the
Matter of his examination ; and
 now proceed to,

3. The *Manner* of examination,
 which is implied in the word,
 Δοκιμαζέτω, Let him make a *search*,
 or *scrutinie* : And as there were
 foure severall *Graces* to be tryed and
 examined ; so the word, having re-
 lation to foure severall *professions*,
 will discover a, foure-fold way or
 manner

1. To God

2. To
Christ.

3. To Men
even

Enemie.

3. The
manner of
Examina-
tion.

manner of examination futable to those Graces.

1. As *Schoolmasters* try and examine Scholars by *Rules* of their Art, by *interrogating*, and asking Questions : Thus wee may try our *Knowledg* in Religion, and the principles thereof, by *Rules* of Scripture, and formes of *Catechismes*, containing the discovery of the *Heads* of the Christian Faith, concerning *God*, our *selves*, *Christ*, and the *Sacrament*.

2. As *Judges*, or *Justices* try and examine *Delinquents*, and that by *Statutes* and *Lawes* of the land, and so *acquit* or *condemne*. Thus wee may try our *Repentance*, by comparing our *hearts* and *lives* with the *Law* of *God*, in the ten *Commandements*. Let every man (sayes *Austine*) ascend the *Tribunall* of his own *conscience*; let him *arraign*, *convince*, and *condemne* himselfe, by the *Law* of *God*, that he may be *acquitted* of *God*. If wee would *iudge* and *condemne*

our selves, wee should not be iudged
exa- or condemned of the Lord. And u-
their pon examination of our guiltinesse,
king according to the *proportion* of our
our sinns, so let our sorrow be. Peter,
rin- upon examination of the aggrava-
rip- tions of his sin, went out and wept
es, bitterly.

3. As Goldsmiths, who try their
on- silver & gold by weight, and touch-
and stone: Thus we may try our Faith.
and The Apostle speakes of the tryall of
by our faith, more precious then gold that
and perisheth, 1. Pet. 1. 7. (*δοκιμὴν τῆς πίστεως*)
Iam. 1. ver. 3. The very Tryal of it is
wee more precious than gold; What is
pa- the Faith it selfe? *precious Faith*,
the 2. Pet. 1. 1. if tryed it be found true
un- and found. Try it by the *touchstone*,
u- whether it be *living* or dead Faith?
mn *Faith without works is dead*, Jam. 2.
ce, ver. 20. That's true faith that works
of by Love, Galat. 5. 6. Try it by the
d. weight, by the *quantity*; O ye of little
ne Faith: O woman great is thy Faith:
ou by the *growth* and *encrease* of it:
weak

weak Faith may be true, but true Faith is ever a growing Faith.

4. As *Physitians* trye their *Pati-ents* *Constitution* and *Temper* of *body*, by the *tongue*, or by the *pulse*; Thus trye our *Love* to *God* by the *Tongue*, if it will *Speak* for *God*, for his *Cause*, to his *Praise*. Wee have read of one borne *Dumb*, yet when he saw his *Father* in *danger*, *Love* forced speech from him: If we can heare our *Father* in heaven blasphemed, and our *tongues* doe not sparkle with *zeale* for him; how dwells the *Love* of *God* in us? Try againe our *love* to *men* by the *pulse*; how doth our *hart* beat in *pity* and *compassion* towards the *poore* and *distressed*? If any man have this *worlds* *goods*, and sees his *brother* in *need*, and *shuts up*, or *lockes up* (his bowels towards him, how dwells the *Love* of *God* (or man) in him? 1. John 3. 17. *Love* in the *pulse*, in the *hand*, is better than in the *tongue*: Let us not love in word,

neither

neither in tongue (onely) but in deed and in truth, ver. 18. And St. Iames excellently discovers the Charity of some to be counterfeited by this; If a Brother or Sister be naked & destitute of daily food, and one of you say unto them; Depart in peace, warme your selves, and fill your bellies, yet give them not those things which are needfull for the body, what profiteth it? Even so Love (as well as Faith) if it have no workes is dead, Jam. 2. 15, 16, 17. And thus much briefly of the Manner of examination; there remaines only one thing more.

4. The Meanes of making this examination effectually for our Preparation to the Sacrament; and that is by a sad and serious consideration of the principall End of going thither, which is the remembrance of the death of Iesus Christ: There are, as was said, three things principally to be Remembered in the Death of Christ: 1. His bitter sorrows 2. His great merit. 3. His infinite, unspeakable,

4. The meanes to work in us

By the Remembrance of the Death of Christ.

41. *Self-preparation.*

Speakeable unconceivable Love, there are, as was said, three Graces especially to be stirred up, for our Preparation; Repentance, Faith, Love, (Knowledge is now presupposed) and these may be wrought upon, by that *Threefold* consideration of the death of Christ. We sever them,

1. The remembrance of his bitter Sorrowes, will strongly worke upon our Repentance, in both the parts of it: as,

1. Repen-
tance in
both the
Parts.

1. The first Part of repentance is Godly sorrow; what can more effectually work upon this, in us, than the Bitter sorrowes that Iesus Christ suffered for us and for our sinnes? That place is excellent for this purpose, Zech. 12. 10. They shall locke upon him whom they (wee) have pierced, and shal mourne for him, as one that mourneth for his only begotten Sonne: and be in bitternes for him, as one is in bitternes for his first-borne. If a man see an Innocent put to death and that cruelly, it would move pity

pity and compassion in him : But if
 this innocent man should be put to
 death for him, for his sake, to free
 him from death, how much more
 would hee be affected ? Raise the
meditation a little higher ; Suppose
 a man should *accidentally*, or other-
 wise, kil his *dearest friend* on earth,
 would not the very remembrance
 of this *unkindnesse* force sighes from
 his heart, and *teares* from his eyes ?
 This is our case ; we, we, *kil'd* Je-
 sus Christ, our best friend, we *cru-*
cified the Lord of glory: Our sins, not
Pilate, not the *Jewes*, not the *Soul-*
diars, but our *sinnes* crucified him :
Hee was wounded for our transgres-
sions, hee was broken for our iniqui-
ties, Isa. 53. v. 5. Shall not we mourn
 for him, that bled for us? They say
 as the *Crocodile* when hee hath killed
 a man, stands over him, and *weepes*.
 If we be not worse, and more un-
 naturall than *beasts*, the *sad* and *seri-*
ous meditation of the death, and *for-*
rowes of Jesus Christ, will cause us

to *mourne* for those sins that helped to *crucifie* him, &c.

2. The second part of *Repentance* is, *amendment of life*, by hating and forsaking those sins; what can more powerfully work this *resolution* in us, then the same *meditation* of the death of Jesus Christ, and those *bitter sorrowes* which our sinnes cost him? Every sin that we commit so *wretchedly*, so *carelessly*, cost the price of the *precious blood* of Christ; and those *pleasures* of sinne in us, brought on him those *bitter sorrows* and *sufferings*: Shall we sinne because *grace* abounds? Shall we sin because his *sorrowes* abounded? Shall wee suffer those sins *to live*, that caused him to *dye*? Shall a Child love the *traytor* that killed his *father*? Shall not we *hate* and *abhorre* those sins that *procured* the death of Jesus Christ? *Certum est*, &c. sayes one, *It is a certaine truth* sin cannot raigne in that soul, that carries about with it the *meditation* of the death and bitter sorrowes

sorrones of Iesus Christ.

2. The Remembrance of the death 2. *Failb*
 of Iesus Christ, with respect to
 the great *merit* of that death, will
 exceedingly *stir up* and strengthen
 our *faith*: when a man shall seri-
 ously set himselfe to *repent* of his
 sins, the *multitnde*, the *magnitude*,
 pressed on by *Satan*, will hazzard
 the driving him to *despaire*, to be
 swallowed up of too much sorrow
 and heaviness, as the incestuous
 person was neer to be. Wherewith-
 all now shall a poor soul support it
 selfe, and strengthen his faith? On-
 ly by the *remembrance of the death of*
Iesus Christ: Of Iesus Christ, (I say)
 who was, the *Son of God*, *God and*
man, *God-man*, in one person; *Christ*
anointed, *Priest*, *Propbet*, *King*, able
 to save to the *utmost* all that come
 to God by him: One that hath ful-
 ly *satisfied* the *Iustice* of God for all
 his sins; were they as *numerous* as
 the sand, or as *ponderous* as a moun-
 tain: why should not a penitent sin-

ner then beleeeve free pardon from God, upon so great merit of Jesus Christ? It is not a *beast*, (as of old) not a *man*, not an *Angell* that died; but it's *Christ*, that is dead, poore foule, it's Christ that is dead, God and man, God-man: See how *emphatically* the Apostle presses this for the *strengthening* of Faith: *Who shall lay any thing to the charg of Gods Chosen? It is God that iustifies: Who shall condemn? It is Christ that is dead* (mark that well) *It is Christ that is dead, or rather, that is risen again, &c* Rom. 8. 34. Who, or what shall *condemne*? It is *Christ*. that is dead; stay there, poor soul; stay thy *sinking* soul there, and be not *faithless*, but *faithfull*; and cry with *Thomas*, *My Lord, and my God!* Who shall separate us from the Love of Christ? What should separate us from the *medi-tation* and remembrance of the *death* of Christ; See but to what an height of *Faith* and confidence the Apostle was risen, upon this *medi-tation*

tation, I am perswaded, that neither death; nor life, &c. nor any other creature, shalbe able to separat us from the love of God, which is in Christ Iesus our Lord; who was deliverd to death for our sins, and rose again for our iustification, Rom, 4. ult.

3. Love

3. The remembrance of the love of Christ, shewed in his death, is the best incentive to inflame our love to him again: Love, we say, is the loadstone of love. If we cannot love him First, we cannot chuse but love him Second: wee love him, because hee loves us. See how the Apostle, amplifies the Love of Christ, upon this particular consideration of his Death; Rom, 5. v. 6. Christ, when wee were yet of no strength, at his time died for the ungodly. Doubtlesse, one would scarce die for a righteous man, but yet for a good man, it may be one will durre to die: But God (and Christ) setteth out his love towards us, that while we were yet sinners, Christ dyed for us. And our Saviour himselfe hath said

D 3

it,

it, Greater love than this, hath no man, (mark that, no man) than to lay down his life for his friend, Ioh. 15 13 True Lord Jesus, [sayes devout Bernard] but thou hadst greater love, for thou laydst downe thy life for thine enemies. Surely the meditation of this Love, if we be not frozen or dead, will enkindle our love to him again; It will also enflame our love to God, who so loved (mark that, so loved) the world, that he gave his only begotten Son, that whosoever beleeveth in him, might not perish, but have everlasting life. And is not that a strong enforcement of love to men which S. Iohn hath? Beloved, if God, (if Christ) so loved us, we ought to love one another, 1 Ioh. 4. 11. If God and Christ so loved us when we were enemies, ought not we to love our enemies? If Christ dyed for us his enemies, should not we forgive our enemies? If God for Christs sake forgive us 10000. talents, ought not we to forgive our brother an 100.

pence

pence? Thus we may argue and reason up our *graces Sacramentall*; Repentance, faith, and Love. by the serious Remembrance of the Death of Christ: and by all these, further our preparation for the Sacrament of the Lords Supper.

The Conclusion.

And now for a conclusion of all, if any man shall say, Upon my examination, I finde my *Sacramentall graces* to be very *small* and *weake*, what shall I doe? shall I venture to come? I answer, Yes: though they be *weak*, if true, come; yea, therefore come. because they are *weake*. This Ordinance is (not for converting, it presupposeth *Grace*, but) for *strengthening* of weak *Grace*: And to *refuse* it upon that notion, is as if a man should say I am *faint*, and *weak*, and therefore I will not *eate*. In a word, the text not only *warrants*, but encourages and invites, yea *commands* such to come, as have thus examined themselves, Let no man come before he have *examined*,
and

The Catechisme.

and when he hath examined himselfe, let him come : *Let a man examine himself; & so let him eat of that bread, and drink of that cup.*



The summe of the Sermon in a short Catechisme.

Question.

WHat is the Principall end of the Lords Supper ?

Answer, A thankfull remembrance of the death of Jesus Christ.

Q. What ought a man to doe to prepare himselfe for that Sacrament ?

A. To examine himselfe.

Q. Why ought a man to examine himselfe ?

A. For these four reasons, espetially,
1. Because want of *examination* is the cause of the want of *preparation*. Second, Because it is the *Table of the Lord*, and the food is, spiritually, the *body*, and *blood* of Christ. 3. The great *danger* of unworthy receiving; which is. First, That it makes a Man guilty of the Death of Christ, Second, That it makes a man *eate judgment* to himselfe, both temporall and eternall.

The Catechisme

If we do not *examine* and judg our selves, God
ill.

Q. Of how many things ought a man to examin
himselfe?

A. Of four espetially. 1 Of his *knowledg*. 2 Of his
repentance, 3. Of his *Faith* 4 of his *love* or
charity.

Q. What *Knowledg* is required?

A The knowledg of, 1 *God*. 2 *A mans selfe*. 3
Christ. 4 *The Sacrament*.

Q. What knowledg of *God* is required?

A. He must know *God* in his *essence*, and in the
persons or subsistences.

Q. What is *God* in his nature or essence?

A. *God* is a *Spirit*, eternall, infinite in power,
wisdome, justice, mercy, and all his attributes.

Q. How many *persons* are there?

A. Three the *Father*, the *Son*, and the *Holy Ghost*,
all but *one God*, and coequall.

Q. In how many *states* or conditions is man-
kind considerable.

A. In foure. 1 *The state of creation*. 2 *The state*
of corruption. 3 *The state of grace*. 4 *The state of*
glory.

Q. How was man created at first?

A. In the *Image* of *God* and very happy.

Q. Wherein did that *Image* of *God* consist?

A. In *knowledg*, *righteousnesse*, and *holinesse*.

Q. What was his *happinesse*?

A. He was in *favour* with *God*, and had all good
things

things to make him happy.

Q. What is man in the state of *corruption*?

A. Very sinfull, and very miserable.

Q. How came man to be so?

A. By the fall of *Adam*.

Q. What was *Adams* fall?

A In transgressing the command of God, by eating the forbidden fruit.

Q VVhat is *sinne*?

A It is the transgression or breach of the Law of God.

Q How many kinds of *sinne* are there?

A Two, *Originall* and *Actuall*.

Q, How comes *Adams* first *sin* to be ours?

A. VVe were all in him when he sinned as in a common-root, and a publique person who stood or fell for us all.

Q VVhat is *Originall sin*?

A it is the totall corruption of our nature, which makes us prone to all kind of evill, and incapable of any good.

Q How is that *corruption* conveyed to us?

A By *propagation* from our next parents.

Q VVhat is the state of man by *sinne*?

A All kind of *miseries*, corporall, spirituall, and eternall.

Q VVhat means then are their to get out of this cursed condition.

A None but *Iesus Christ*, who brings us into the state of *grace*.

Q. VVhat.

The Catechisme

Q What is *Iesus Christ*?

A He is the *great Mediator* between God and man.

Q. What *Natures* had *Iesus Christ*?

A Two : the *Divine* nature, and the *Humane*, perfect God, and perfect man in one person.

Why must *Iesus Christ* be both God and man be our *Mediatour*?

A Because God could not die, and man could not satisfy divine justice.

Q Why could not a creature satisfy?

A Because *divine Justice* is infinitely offended by the least sinne, and every creature is finite.

Q What *Offices* had *Iesus Christ*?

A He was anointed, a *Priest*, a *Prophet*, and a *King*.

Q Why must *Christ* be a *Priest*?

A First, to offer *Sacrifice*, and secondly, to make *intercession* for us

Q What *Sacrifice* did he offer?

A He offered *himselfe* upon the *Crosse*.

Q How doth *Christ* make *intercession* for us; now in heaven.

A First by presenting himselfe and his own merits. 2. By presenting our prayers to his Father.

Q Why or how is *Christ* a *Prophet*?

A By *teaching* and instructing us.

Q How doth he now *teach* us?

A 1 Outwardly, by the Ministry of his Word.

2. Inwardly, by his Spirit.

Q Why

The Catechisme

Q VVhy must he be a King?

A. To rule and governe us, and then to Defend us from all our enemies.

Q VVhat Enemies have wee?

A The *Flesh*, the *World*, and the *Devil*; al to strone for us, without his power.

Q VVhat hath Christ done to save us?

A He perfectly kept the Law, and suffered bitter sorrowes and death for us.

Q How comes his Obedience and sufferings to be ours.

A. By *Imputation*: As *Adams* sin, being a public person is imputed to us, so Christs Righteousness as a publique person also, is imputed to us by God.

Q Shall all men be partakers of Christs righteousness.

A No: but only such as beleve in him.

Q VVhat benefits have we by Christs righteousness?

A, Pardon of sins, *Justification*, *Sanctification* and al good things here, and everlasting glory hereafter.

Q How come we to be made partakers of these benefits.

A By the *Word* of God, and the *Sacraments*.

Q VVhat is a Sacrament?

A. A signe and seale of the Covenant of grace?

Q VVhat is that Covenant of grace,

A I will be their God, and they shall be my people.

Q How

The Catechisme:

Defen Q. How many *parts* are there in a Sacrament?

A. Two, the *outward* visible signe, and the *ward* invisible Grace.

stron Q. How many Sacraments are there?

A. Two: *Baptisme*, and the *Lords Supper*.

bitte Q. What is the outward *signe* in Baptisme?

A. Water.

to b Q. What doth *water* signifie?

A. Both the *blood* of Christ, taking away the guilt of sin, and the *Grace* of the Spirit, washing away the filth of sin.

ublio Q. What are the outward signes in the Lords
fneff Supper?

A. *Bread* and *Wine*.

ghie Q. What do they signifie?

A. The *body* and *blood* of Christ.

con Q. What doth the *breaking* of the bread, and
the *powring* out of the wine signifie.

A. The one signifies the *breaking* of Christs body
on the crosse, the other the *shedding* of his blood.

tion Q. What other *Grace* is required, besides this
glor Knowledge?

A. *Repentance*.

ts, Q. What is *Repentance*.

A. *godly sorrow* for sin past, and an endeavour
of *amendment* of life.

ace? Q. What grace else is required?

A. *Faith*, to beleeve in Jesus Christ.

peo Q. What is *Faith*,

How A *Faith* is a *trusting*, *resting*, or *relying* of the
souls

The Catechisme:

soule upon Christ alone, for pardon of sin, and salvation by him.

Q. Are we justified by *Faith* alone without works?

A Faith alone justifies our *persons* before God and works justify our *Faith* to be true before men.

Q We are justified by the *blood* of Christ, how then are wee justified also by *Faith*?

A The blood of Christ justifies *meritoriously*, and Faith only *instrumentally*, as the hand apprehending Christ who doth justify.

Q What other grace is necessary for a worthy communicant?

A *Love* or charity?

Q To whom?

A 1. To God who so loved us, that he gave his Son for us. 2 To Jesus Christ who so loved us, that he gave himselfe for us. 3 To all men, even our enemies, to forgive them that wrong us, and to give to them that need us.

Q What is the best meanes to stir up Repentance, Faith, and Love?

A The very Remembrance of the end why wee goe to the Sacrament, which is, To remember the death of Jesus Christ.

Q What must we remember in the death of christ?

A 1 His bitter sorrowes. 2 His great merit, and the benefit therof. 3 His great love in laying down his life for us.

Q What will provoke us to Repentance?

A The

The Catechisme

and The consideration of the *bitter sorrowes* which
Jesus Christ suffered for our sins.

Q How doth this work *godly sorrow*?

A By *minding* of those *bitter sorrowes* which
God suffered for our sins; which should make us
mourn for our sins that crucified him.

Q How doth this worke us to hatred of sin, and
mendment of life.

A Because our sins *killed* him we should *hate* and
kill them.

Q How doth the *remembrance* of Christs death
stir up and strengthen Faith?

A Because it was the death of so excellent a per-
son as Jesus Christ, *God and Man, Priest, Prophet,*
and *King*, and so of infinite *Satisfaction*.

Q How wil it inflame our love to God, to Christ,
to Men?

A If God and Christ so loved us, we ought to
love God and Jesus Christ againe, and to love one
another.

Q Is there any thing else required in a good
communicant?

A Yes, thankfulnesse in heart, in tongue, and
in life; to set forth the praises of God and Jesus
Christ.

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